

THE PRABUDHA BHĀRATĀ

or
AWAKENED INDIA

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Reviews.

Scientific corroborations of Theosophy, by A. Marques, n.s.c., (Mercury Print, 414, Mason Street, San Francisco, Cal., Fourth Edition, Price 15 cents). This is a lecture delivered on behalf of the Aloha Branch T. S. on the White Lotus Day and reprinted, revised and amplified at the request of Chicago Theosophists. It is a fitting tribute to the memory of the late H. P. B. and wherever it goes, it is sure to awaken interest in Theosophy. It has a special charm to those who have a scientific turn of mind, and reveals clearly how in nearly all the departments of scientific research H. P. B. has been a sort of prophet and many of the modern discoveries have been at least hinted at in her *Secret Doctrine* which gives room to hope that the remaining prophecies contained in that wonderful book will sooner or later prove true. We agree with what Mrs. Besant says in her introduction, "Hence a claim to antedate scientific discoveries, substantiated by quotations, is one which is sure of a hearing. Mr. Marques has chosen his facts well and has proved by exact references the priority of Theosophy in regard to a knowledge of the facts" and we may add that these facts are so equally important and interesting as to bewilder selection. An interesting article from the *Mercury* clearly illustrating the unreliability of the existing translations of the Bible is appended.

Spiritualism in the light of Theosophy, by Countess Watchmeister (address as above : price five cents) : a lecture delivered at the North-western Spiritualists' Camp meeting. It is a pamphlet of 15 pages but contains much of interesting information, most of which is drawn from the personal experience of the Countess herself who was originally a spiritualist. She gives a brief account of several successful seances which she conducted, which is interesting not merely in itself, but more so, as it is a perfectly reliable and first-hand one. The hints contained in the booklet as to how to develop one's spiritual nature are valuable and appeal with peculiar force because they are the result of personal experience and are backed up by intense sincerity.

Vedanta Siddhanta Samarasa Gnana Kummi, by R. Shunmuga Mudaliar (Pleider, Salem, price 2 as.), a Tamil song with English translation or rather explanatory paraphrase. The attempt of the author is to set forth the unity between the Vedas and the Agamas. We commend the spirit in which it is written and are glad to find that the author is not one of those narrow-minded men who delight in comparing the Veda, to a prostitute because they look upon Siva, Vishnu and Brahma as one and the same, and the Saiva Siddhanta (this expression by the way, is not redundant, though the Sanskrit word Siddhanta may mean Saivism in a Tamil dictionary) to a chaste woman because it speaks only of Siva. In the Kummi which sings pretty well, the Sivite philosophy is briefly set forth, but, we venture to think, it differs in many fundamental points from the Vedanta.

The Life and Teachings of Sri Krishna. A lecture delivered by S. Gopalayya, n.a., on behalf of the H. S. Sabha Bezwada (price 2 as.) This gives in English a connected account of the life of Sri Krishna the dearest God of the Hindus, and as such we welcome it. Though the writer does not go deep into the philosophy of the life, he is right so far as he goes and successfully vindicates the character of the Lord against the silly attacks of ignorant missionaries.

The superior claims of Hinduism. A lecture delivered by K. Krishnamachariar, n.a., on behalf of the Hindu Matha Bala Samaj, Musalipetam. A spirited lecture which very well sets forth the universality of Hinduism as contrasted with the narrowness of Christianity. The lecturer has no quarrel with Christians who quietly pursue their own religion and ends with saying "But we do deny and resent the lofty pretensions of any creed to a monopoly of truth." This pamphlet (price 1 anna) and the above can be had of Mr. V. Rama-linga Deekshit, Dovieshivaram (Godaverry Dt.) who is the president of these samajes on whose behalf these lectures were delivered and which we are glad to be informed are doing good work.

The Life of Buddha in Tamil. (*Vireka Chintamani* series edited by Mr. C. V. Swaminatha Iyer, Triplicane, Madras (price

14as. by post Re. 1 or V. P. P. 1-2-0). The author has, true to the old Hindu spirit, chosen to be anonymous. This is just the sort of book that our girls and boys want : it is written in a simple and brilliant style. It is mainly based on Edwin Arnold's *Light of Asia* and has not lost much in adaptation and is singularly free from that stiffness which so often marks translations. The language throughout is faultless and good. From the way in which it is written we have no doubt that it will become a favourite in our homes. It is already known to the public, for it was published in a serial form in the *Vireka Chintamani* and was eagerly read by boys, girls and even grown up men. The author seems to have a fine imaginative turn of mind and we would request him on behalf of the Tamil public to give us a few more books in his simple and homely style. The get-up is excellent.

The Life of Sivaji. A brief sketch in Tamil by S. Muthu Iyer, n.a. (Reprinted from the *Vireka Chintamani*, price 6 as by V. P. P. 9 ns.) The author is pretty well-known to the Tamil-knowing public for the facility with which he renders English poetry into Tamil verse and the present work of his shows that he could write as good prose as verse. Work like his attracts readers and the best way to revive a taste in Tamil literature is not to write in stilted and bombastic style as some do, and terrify the readers, but to draw them by means of simple idiomatic and flowing prose like that of Mr. Muthu Iyer. The descriptions in the book are uniformly good. The life of this great Mahratti king is presented in as interesting a fashion as desirable.

Hoe and Co.'s No. 3, Colonial Diary for the year 1898—(Messrs. Perumal Chetty and Sons, 5, Stringers Street, Madras) This is about the best diary we have seen in Madras. The get up is very attractive, and gives a full page for a day besides furnishing a lot of miscellaneous and useful information, cash account columns, memoranda of references, &c., &c., and considering the care spent upon it, the price Re. 1 is moderate. It compares very favorably with some of the best English Diaries available here.

News and Notes.

The Theosophical Society Convention, December 1897—The Adyar Lectures this year were delivered by the gifted young lady Miss Lilian Edger, n.a., who came to Madras specially for the purpose. The opinion formed of her lectures by us and certainly by all who heard her has been clearly voiced forth by one of our local contemporaries, from which we gladly quote the following. "The name of Mrs. Besant had long been familiar to the world; her struggles, sufferings and spiritual evolution had touched men's hearts and imagination; her noble and impassioned oratory fascinated and attracted dilettante tastes. Miss Edger has none of these advantages; still we can have no hesitation in declaring that her first Indian discourse on religion and theosophy was a most eloquent and convincing one, and that she maintained throughout the time she spoke a perfect mastery over her audience and displayed both careful discrimination in the choice of her topics and of the arguments for enforcing them as well as powers of clear presentation. Her language was choice, and her delivery calm; her voice, too, was rich in tones of gentle melody, though lacking, certainly in masterful vigour. But this by no means told against her and, in our opinion, it was a good deal in consonance with the subject taken up for discussion." The lectures were singularly free from mysticism and consequently appealed with double force to the audience.

Mrs. Annie Besant on Swami Vivekananda—The work set on foot by Swami Vivekananda in America, England and India is progressing steadily. In America, Swami Saradâmundî is winning both respect and affection; we met him at Greenacres, the peaceful resort of men and women of all faiths, and enjoyed a pleasant interchange of thought; at once learned and modest, he recommends his teachings by his

life. In India various centres are being started, and Swami Sivananda has gone to Ceylon, to teach the Hindu community in that island. All who work for the revival of spirituality in India must be regarded as fellow labourers by students of the "Divine Wisdom," and we heartily wish God-speed to all the efforts made in this direction, by the disciples of Paramahansa Ramakrishna. This holy man—to whom Professor Max Muller paid a well-deserved tribute in the *Nineteenth Century*, our readers may well remember—has drawn many young men to the religious life by the magic of his purity and devotion.

A number of these Sanyasins have been gathered together by Swami Vivekananda in a Math, the time-honored Indian institution which in some aspects resembles the monastery of Christendom. A routine is laid to which all members conform, and they are trained to study and meditate. Two centres have been started, one at Calcutta and one at Madras, and "anyone who believes in the mission of Sri Ramakrishna is ready to co-operate for the spread of that mission, and who endeavours to lead a moral life, is eligible to the membership." Weekly meetings are held at Calcutta, at which readings and lectures are given, while at Madras there are three lectures a week on the Bhagavad Gita and the Upanishads, a weekly musical service and a weekly public lecture. (*The Theosophic Review, London*).

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THE
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ब्रह्मविदाप्रोतिपरम्.

"He who knows the Supreme attains the highest."—*Tait. Upa. II. 1. 1.*

VOL. II.
No. 7. }

MADRAS, JANUARY 1898.

PUBLISHED
MONTHLY.

Mauna Ma'la'
OR
THE MEDITATIONS OF A MAUNI.

A blind man trembles with fear even when he treads on a straw on his way; so do the ignorant become filled with fear at every petty occurrence. (Ignorance here means avidya *i.e.*, ignorance about the real nature of the Self, which is the worst sort of blindness). The wise man—gâni—on the other hand cares not what comes or what goes, for he knows that in this God-world what is ordained to happen will never fail to happen and what is not so ordained will never come however much we may desire it, that Prârabdha (past Karma) is only for the sthûla, the body, and that he is really only the witness of all that comes and goes.

There are two kinds of relationship—Mârjâla and Markata. The former is that which subsists between a cat and its kitten which is, without any endeavour on its part, taken care of by the mother and carried by it in its mouth wherever it goes. The latter kind of relationship is that which exists between a monkey and its young. In this case, it is the young one that has to be careful in not losing hold of its mother's body which it tightly entwines by its arms. The relation between a priest and a member of his flock is the Mârjâla one, while that between the disciple and his Guru is the Markata one, for the disciple has to take care that he does not lack in faith and zeal and he should steadily and firmly cling to the Teacher and then just as the infant monkey is not hurt or frightened when its mother to which it firmly clings leaps over rivers and jumps from one tall tree to another, so the disciple will not get confounded, or despondent when the Teacher carries him to the dizzy heights of truth and jumps from one grand position to another.

One has to bind oneself firmly to the holy lotus feet of his Guru and S'rî S'aṅkara did a very wise thing when, as he says, he married the maiden of his mind to the holy Lord.

The scriptures are the boat which those Great souls who crossed to the other shore by means of it have sent back out of love and grace repaired and strengthened for those who may desire to follow.

This child (pointing to one in the house) is my Guru, for when I offered him a bit of sweetmeat he refused it saying, "I do not want it, for I do not know what it is like you first put it in your mouth and show that it is good." What the child wanted me to do is exactly what a Guru does, for he does not merely offer Brahmagñâna—Self-realisation—to the disciple who may not by the mere offering take it, but himself enjoys it and shows through his own example that it is good, and then the student longs for it. Because the child reminded me of this great truth, he is one of my teachers.

The Imitation of Vyasa.

A Wonder.—Under a banyan tree there sit a Guru and four disciples; the Guru is young but the disciples are very old; the Guru teaches by silence and the disciples have all their doubts cleared. The scene of which Sri Sankaracharya speaks in these words is familiar to every Hindu. The Guru is Lord Dakshinamurti and the four disciples Sanaka, Sanandana, Sanatana, and Sanatkumara who were created to teach the Nivritti Dharma (Renunciation) to the world. The latter are old and the former young because ignorance (*ajñāna*) is much older than wisdom (*jñāna*). It is in illustration of this truth that child Skanda—Bala Subrahmany—a is represented as vanquishing the Râkshasa Sûra who was many millions of years old.

The Great Beyond.—There is no reply in words to the question what is in the great Beyond? nor can there be.

Self-Sacrifice.—After the battle of Kurukshetra, the five Pândava brothers held a great sacrifice and made very large gifts to the poor. All the people expressed their wonder at the greatness and magnificence of the sacrifice and said that such a sacrifice the world had never seen before. But, after the ceremony, there came a little mongoose; half his body was golden, and the other half was brown, and he began to roll himself on the floor of the sacrificial hall. Then he said to those around, "You are all liars; this is no sacrifice." "What," they exclaimed, "you say this is no sacrifice; do you not know how money and jewels were poured out upon the poor, and every one became rich and happy? This was the most wonderful sacrifice any man ever made." But the mongoose said, "There was once a little sage, and in it there dwelt a poor Brahmin with his wife, son and son's wife. They were very poor and lived on alms gained in preaching and teaching for which men made little gifts to them. There came in that land a three years' famine, and the poor Brahmin suffered more than ever. For five days together the family starved, and on the sixth the father brought home a little barley flour, which he had been fortunate enough to find and he divided it into four parts, one for each of them. They prepared it for their meal and just as they were about to eat it a knock came at the door. The father opened it and there stood a guest. A guest being sacred and god for the time being, the poor Brahmin, said, "Come in, sir, you are welcome," and set before him his own portion of food; and the latter quickly ate it up and said, "Oh, sir, you have killed me; I have been starving for ten days and this little bit has but increased my hunger." Then the wife said to her husband "Give him my share," but the husband said "Not so." The wife however insisted, saying, "Here is a poor man, and it is our duty as house-holders to see that he is fed, and it is my duty as a wife to give him my portion seeing that you have no more to offer him." Then she gave him her share and he ate it up and said he was still burning

with hunger. So the son said, "Take my portion also; it is the duty of a son to help his father to fulfil his obligations." The guest ate that, but still remained unsatisfied. So the son's wife gave him her portion also. That was sufficient and the guest departed blessing them.

"That night those four people died of starvation. A few grains of the flour had fallen on the floor and when I rolled my body on them half of it became golden, as you see it. Since then, I have been all over the world hoping to find another sacrifice like that, but never have I found one and so the other half of my body has not been turned into gold. That is why I say this is no sacrifice."

Imitation and Reality.—A certain man had the peculiar power of grunting exactly like a pig, so much so that whenever he grunted where pigs were grazing, they would all turn round to see if any new member had come into their fold. This man's fame spread abroad and he began a tour to obtain money by means of his art. Wherever he went he erected a pandal and issued tickets for admission, all of which got exhausted very soon—such was the eagerness of people to hear him grunt. While he was thus making money in a village, a sage happened to pass by with his disciples, and it struck him that he could teach a good lesson to them through this incident. Accordingly he ordered a small pandal to be erected and advertised that even better grunting could be heard there than in the other pandal and that free of cost. The people were naturally very eager to hear it and they rushed in. What did the sage do? He brought a pig before them and squeezing it a little, made it grunt. Really the grunt was much better than the man's, but the people exclaimed, "Pooh, is this all? We hear this every day, but what is there in it? It is nothing wonderful" and went away. In spite of the loud tom-tom which he engaged not one would enter his pandal, while that of the man-pig was crowded to suffocation every few minutes. After all the people had left his pandal, the sage addressed his disciples and said, "Here is a splendid lesson for us. Men seldom care for reality but always go in for imitation. That is why this world exists which is a mere imitation, a reflection in the distorting mirror of Mâyâ of the great Atman. No external help is required to see the Self; but very few want It and even if you eagerly advertise It, none will go to you except those who love Truth for Truth's sake. Reflect on this."

The All-embracing, All-sustaining One,
Say, doth He not embrace, sustain, include,
Thee? me? Himself? Bends not the sky above?
And earth, on which we are, is it not firm?

.....
And does not All—that is,
Seen and unseen, mysterious All—
Around thee and within,
Untiring agency,
Press on thy heart and mind?
Fill thy whole heart with it—and when thou art
Lost in the consciousness of happiness—
Then call it what thou wilt,
Happiness! heart! Love! God!
I have no name for it!

Goethe.

The Prabuddha Bharata

OR

AWAKENED INDIA.

JANUARY 1898.

Is the world real or false?

I.

The unparalleled 'boldness, depth and subtlety of speculation' of the Vedānta are nowhere more prominent and striking than in its discussion of the important question of the reality or unreality of the universe. This great question has been one of the main subjects of inquiry in all systems of philosophy, and all great thinkers have, with more or less boldness, ventured to aim a dart at and pierce through 'this solid-seeming world,' but most often they have been duped into unquestioning satisfaction by the Proteus-like Māya, the mother of all forms and the tutelary goddess of the universe, merely changing her dress and face and appearing as though she had been slain by the poisoned shafts of those philosophers and had given place to a more decent-looking and worthy successor. In reality, however, no black stone had got transformed into a fair Ahalya and the philosophers who would try the criminal world had themselves been tried and found unfit to hold the trial.

A signal instance of what we are saying is to be found in modern western philosophy. As successors of the giant doubter Descartes, there arose on British soil two great inquirers, one of whom questioned the existence of the innate ideas of man, the inner world, and the other questioned that of the outer world. But on account of a fatal error, both of them missed the point, and their successors to this day are fighting over the utterly profitless (from a metaphysical point of view) and deceptive question of the relative superiority of mind and matter. On one extreme stand the materialists who like a man trying to stand on his own shoulders, struggle hard to prove that mind evolved out of matter and are vexed to find that the phantom they arduously seek ever eludes their grasp. The other extreme is occupied by the idealists, who on *a priori* grounds seek to establish that ideas alone exist and not the outer world, a veritable wild-goose-chase, as Śankara proves—whose arguments directed against the Indian counterpart of Berkeleyan idealism, the Vignānavāda of the Buddhists are, by the way, the best refutation of all forms of Western idealism as well. He rightly observes that in every act of perception we are conscious of some external thing corresponding to the idea, that the existence of the outward thing apart from consciousness has to be accepted on the ground of the nature of

consciousness itself, as when perceiving a post and the like we are conscious not merely of the perception, but of a post and the like as objects of our perceptions, that thing and idea are therefore distinct and that ideas being of a fleeting and non-luminous nature require for their very perception the changeless substratum of the ulterior intelligent Self.

Between these two extremes of materialism and idealism stand the so-called realists who would well let alone both mind and matter and quietly acquiesce in the existing state of things making only a few minor adjustments, such as giving the credit of secondary qualities like color, etc., to the mind and leaving the rest like shape, size, etc., to matter itself. We may also deal unto them as they do unto the world and let them alone recording their quiet harmless and submissive disposition and the equity of the partition they make between the 'Dāyādis' mind and matter. All the great philosophers of Britain belonged to one or other of the five schools of philosophy Nihilism, Materialism, Natural Realism, Constructive Idealism and Pure Idealism, but we need not trouble ourselves here with any of them, for, though they started on an examination of the universe, the question soon became for them whether matter alone existed or ideas alone, whether matter was perceptible in itself, i.e., immediately, or whether it was simply a permanent possibility of sensation. Strangely enough, they were deluded into the notion that a correct cosmology could be obtained by an examination of matter from the standpoint of the mind and settling account between these two antithetical factors which they respectively called Non-Ego and Ego, while what ought to have been done was to look at both mind and matter from a higher standpoint. Though they vaguely saw that both these cosmical factors together made up the phenomenal world, they divorced cosmology from ontology with the result that while the latter became either impossible or grotesque, (as for instance, when idealists began to theorise about the Divine mind, and so on), the former got dwindled into theoretical psychology much less certain in its theories and less valuable in practice than physiology and other sciences. On account of this divorce they lost the only vantage ground from which a survey could be made of both mind and matter, in other words the whole phenomenal world, and consequently their cosmology is neither physics nor metaphysics. Rightly says Mr. Ferrier, "The contest between matter and mind is silly and frivolous to the extreme." It reminds us of the old quarrel between the belly and the members.

The war between mind and matter is unknown to the Vedānta, for, it always classes what is ordinarily termed mind along with matter as forming part of the inferior Prakṛiti of the Self. Accordingly says Sri Krishna

"The great elements, Ahankara, Buddhi and also the Avyakta, the ten senses and the one (the Manas

which is composed of thoughts) and the five objects of sense;

Desire, hatred, pleasure, pain, the aggregate, intelligence, firmness (and all other qualities of the inner sense or mind)—the Kshétra has been thus briefly described with its modifications (xiii 5, 6.)"

All these things together constitute the body, so to speak, of the Self and are regarded as matter (*Kshetra*), because, as Śankara says, 'They are knowable. The terms 'ego' and 'non-ego' do not therefore mean in the Vedānta mind and matter as in Western philosophy, but relate to the far more natural and scientific distinction of the Knower and the thing known. This distinction is most important and is the real beginning of metaphysics. As Mr. Ferrier very well points out "Our apprehension of perception of matter is the whole subject of metaphysics. The old psychologists put a division between perception and matter which is impossible." Elsewhere he says "Both mind and matter change. Does the observer also change? No. There cannot be a new observer for every new thing observed. If there were, no observation, no knowledge, no consciousness could ever take place." The very same thing, namely, that ideas (perception of matter) require an ulterior permanent observer to apprehend them—which forms the real subject of metaphysics—is said by Śankara in a much more defined and elaborate manner.

He says "By maintaining the idea to be illuminated by itself, you will make yourself guilty of an absurdity no less than if you said that fire burns itself. Possibly you will rejoin that if the idea is to be apprehended by something different from it, that something also must be apprehended by something different, and so on *ad infinitum*. And moreover you will perhaps object that as each cognition is of an essentially illuminating nature like a lamp, the assumption of a further cognition is uncalled for, for, as they are both equally illuminating, the one cannot give light to the other. But both these objections are unfounded. As the idea only is apprehended and as there is consequently no necessity to assume something to apprehend the Self which witnesses the idea (is conscious of the idea), there results no *regressus ad infinitum*. And the witnessing Self and the idea are of an essentially different nature and may therefore stand to each other in the relation of knowing subject and object, known.... Moreover if you maintain that the idea lamp manifests itself without standing in need of a further principle to illuminate it, you maintain thereby that ideas exist which are not apprehended by any of the means of knowledge and which are without a Knowing Being; which is no better than to assert that a thousand lamps burning inside some impenetrable mass of rocks manifest themselves (without any one to see them). And if you should maintain that thereby we admit your doctrine since it follows from what you

have said that the idea itself implies consciousness, we reply that, as observation shows, the lamp in order to become manifest requires some other intellectual agent furnished with instruments, such as the eye and that therefore the idea also, as equally being a thing to be illuminated, becomes manifest only through an ulterior intelligent principle, and if you finally object that we, when advancing the witnessing Self as self-proved, merely express in other words the Buddhist tenet that the idea is self-manifested, we refute you by remarking that your ideas have the attribute of originating, passing away, being manifold and so on (while our Self is one and permanent). We thus have proved that an idea like a lamp requires an ulterior intelligent principle to render it manifest." (*Com. Ved. Sat.* II, 2, 28).

The recognition of this ulterior principle, which at the same time is permanent and intelligent is the starting point of all real philosophy and is the only way to escape out of the paradoxes into which western psychologists have been led. Mr. Mill, who, perhaps more deeply than any other philosopher, examined into the nature of the mind, defines it as a permanent possibility of feeling and at the same time, finds that he is unable to explain the phenomena of remembrance, expectation and the like on that definition and his confession of this inability is one of the best indirect proofs for our theory of the Ātman. He says "A remembrance of a sensation, even if not referred to any particular date, involves the suggestion and belief that a sensation of which it is a copy or representation actually existed in the past, and an expectation involves a belief more or less positive that a sensation or other feeling to which it directly refers will exist in future. Nor can the phenomena involved in these two states of consciousness be adequately expressed without saying that the belief they include is that I myself formerly had or that I myself and no other shall hereafter have the sensations remembered or expected. (Compare with this what Śankara says, "That remembrance can take place only if it belongs to the same person who previously made the perception, for we observe that what one man has experienced is not remembered by another man. How indeed could there arise the conscious state expressed in this sentence 'I saw that thing and now I see this thing' if the seeing person were not in both cases the same?.....We admit that sometimes, with regard to an external thing, a doubt may arise whether it is that or is merely similar to that. For, mistake may be made concerning what lies outside our minds, but the conscious subject never has any doubt whether it is itself or only similar to itself. It rather is distinctly conscious that it is one and the same subject, which yesterday had a certain sensation and to-day remembers that sensation.") "The fact believed is" (Mr. Mill continues) "that the sensations did actually form, or will hereafter form, part of the self-same series of states, or thread of con-

sconsciousness, of which the remembrance or expectation of those sensations is the part now present. If therefore we speak of the Mind as a series of feelings, we are obliged to complete the statement by calling it a series of feelings which is aware of itself as past and future ; and we are reduced to the alternative of believing that the mind or ego is something different from any series of feelings or possibilities of them, or, of accepting the paradox that something, which *ex hypothesi* is but a series of feelings, can be aware of itself as a series of feelings" (in other words that ideas are self-luminous, the impossibility of which, we have already seen, has been demonstrated by S'ankara). The only conclusion is that the Ego is something different from all series of feelings or possibilities of feelings, which according to Mr. Mill's definition constitute the mind. This is exactly what our great philosopher says, " Unless there exists one continuous principle equally connected with the past, the present and the future, in other words, an absolutely unchangeable Self which cognises everything, we are unable to account for remembrance, recognition and so on, which are subject to mental impressions dependent on place, time and cause." (Com. on *Sut.*, II, 2, 31.)

No proper analysis of the mind is possible without leading us to the conclusion above indicated. The existence of an unchangeable permanent and intelligent Self which is conscious of all series of feelings, possibility of feeling, and states of mind and at the same time, as Mr. Mill is forced to admit, *different* from them, i.e., not identical with them, is an indubitable fact. It is present in all individuals and abides unchangingly in infancy, youth and old age. It is the witness of all states of consciousness and is the substratum of all series of feelings and sensations however rudimentary these may be, and, there being nothing in the world which has not some kind of sensation however slight, it pervades the whole universe. Besides, being beyond mind, it is above time, space and causality which, both in Indian philosophy and according to Kant, are only forms of thought. Therefore it clearly follows that the Self or A'tman is eternal, infinite and changeless. From this it could easily be seen there could exist nothing outside this A'tman, for the *real* existence of any such thing would contradict what we have proved, namely, that It is eternal, changeless and infinite. Nor could there exist anything in It, as that would mean that It is not unchangeable.

There are many other ways of arriving at this conclusion. To take only one ; after what we have said, it will be easily seen that the world is nothing but a combination of three things—matter and mind both of which form the Kshétra and the Self, i.e., the knower which is called Kshétrajña. This is exactly what the Gitâchârya says : " Whatever is born, the unmov-

ing or the moving, know Thou, O best of the Bharatas, that to be from the union of Kshétra and Kshétrajña." (XIII. 26). Upon this verse S'ankara observes, " Now, of what sort is this union of Kshétra and Kshétrajña meant to be ? The union cannot be of the nature of any particular relation through union of part as between a rope and a vessel, inasmuch as Kshétrajña is like akâsa without parts. Nor can it be of the nature of Samavâya or inseparable inherence, inasmuch as it cannot be admitted that Kshétra and Kshétrajña are related to each other as cause and effect, (each being opposed in its nature to the other).

" We answer thus : The union between Kshétra and Kshétrajña, between the object and the subject—each being opposed in its nature to the other,—is of the nature of mutual adhyâsa ; i.e., it consists in confounding the one with the other as well as their attributes without discriminating between the nature of Kshétra and that of Kshétrajña, just as a rope and a mother-of-pearl are respectively confounded with a snake and silver for which they are mistaken in the absence of discrimination. The union of Kshétra and Kshetrajña which is of the nature of adhyâsa—which consists in confounding one with the other (as for instance, when a man says, ' I am stout', ' I come', ' I am happy,' and so on)—is a sort of illusion (mithyâjñâna)." The world being a result of this adhyâsa is only apparently real "like the elephants and palaces projected by a juggler's art, or like a thing seen in a dream or like a *gandharvanagara*" (an imaginary city in the sky).

This position, though unassailable, has nevertheless been much misunderstood naturally enough, owing to the difference of standpoints from which the question has been viewed, and therefore requires considerable explanation. We are however obliged to stop here for the present for want of space, but shall resume it on a future occasion, when the opinion of S'rutis, to which we have made almost no reference to-day, will also be expounded at length.

Theodora—A Story.

Once upon a time there was a very kind and charitable woman called Theodora (" God-given.") She loved every one and was always striving to help the poor and needy, and to teach little children, and nurse the sick and helpless. One day she felt that all she could do was so little, and that there was so much suffering in the world and so much work to be done that all her efforts seemed of no avail, and she felt discouraged and said to herself " I am of no use in this great sea of human misery, all I can do is of so little avail, I shall never be able to be of much help to these poor people." As she sat alone, mournfully thinking these sad thoughts, she fell asleep and dreamed. In her dream she found herself in a vast studio where there were hundreds and thousands of pictures. What appeared strange to her was that not one was finished;

but they were all in varying stages of completion. Some stood on easels and were covered from sight by white cloths thrown over them, but the larger number stood on the floor or were ranged around the walls in endless confusion. As Theodora stood there silent and wondering what all these covered canvases could contain, an old man—tall, stately and beautiful entered the studio. He did not seem to notice Theodora, but went at once to one of the easels and uncovering the picture standing on it, began to paint. He only gave it a few touches however, and then carefully covering it over again, he went to the next easel and repeated the process. After silently watching the old man for some time, Theodora approached him, and encouraged by his kind and benignant countenance she ventured to ask him "What are you doing, sir?" The old man turned toward her with a bright smile and said in sweet and gentle tones "I am the artist of the King of Kings. All these are portraits of His children, who are made in His likeness. As they grow more and more to resemble their Father in Heaven through love and devotion to Him and through pure and holy living, I gradually paint their portraits, adding here a touch and there a touch, until the likeness is complete. Then the finished picture is taken away from here and hung in the palace of the King of Kings to be with him forever more." These pictures on the easels are the most advanced; some are nearly done. Those on the floor are at a stand still, waiting for the originals to again devote themselves to the endeavour to grow like the Father, while some are mere outlines, with not a single stroke filled in and many are blank canvases, waiting for even an outline of spiritual aspiration to be drawn upon them."

Then Theodora understood that all her struggles and all her work were but intended to make her grow more and more like the King her Father—that slowly, slowly the likeness grew, here a line, there a line until perfection was reached. A great peace filled her heart and when she awoke it remained with her. She felt happy and encouraged to persevere with her efforts to help others, feeling sure all the while, that her likeness to the Father in Heaven was slowly growing, under the faithful hands of the great artist to the King of Kings.

H.

The Philosophy of the Atman and the Soul.

(A CLASS LECTURE BY SWAMI VIVEKANANDA.)

According to the Advaitic Philosophy, there is only one thing which is real in the universe and the Advaitic Philosophy calls it Brahman, and every thing else is unreal, manifested and manufactured out of the Brahman by the power of Maya. To reach back to that Brahman is our goal. We are each one of us that Brahman, that reality plus this Maya. If we can get rid of this Maya or ignorance, then we become what we really are. Now, according to this philosophy, each man consists of three parts—first, body, then the internal organ or the mind, and behind that, what is called the Atman, the Self. This body is only the external coating, and the mind is only the finer part of this body, but the Atman is the real perceiver, the real enjoyer, the being in this body, who is working this body by means of the internal organ and the mind.

This Atman is without beginning and without end, and it is the only existence in the human body which is immaterial. Because it is immaterial, it naturally follows

that it cannot be a compound, and because it is not a compound, therefore it does not obey the laws of cause and effect, and so it is immortal. That which is immortal must have no beginning, because everything with a beginning must have an end. It also follows that it must be formless; there can not be any form without matter, and everything that has form must have a beginning and an end. We have none of us seen a form which had not a beginning and will not have an end, because that form comes out of a combination of force and matter. This chair has a peculiar form, that is to say, a certain amount of matter is acted upon by a certain amount of force, and made to assume a particular position, and that position is therefore the result of a combination of matter and force, and no combination can be eternal; there must come to every combination, a time when it will dissolve. So all forms have a beginning and an end, and are perishing, just as we see with regard to our own bodies; we know our body will perish; it had a beginning and it will have an end. So with everything that we can conceive of as having a form, it must have a beginning and an end, birth and death. But the Self having no form, cannot be bound by the laws of beginning and end. It is existing from infinite time; just as time is infinite and space is infinite, so is the Self of man infinite. Now, being infinite, it must be all-pervading. It is only form that makes any condition and limit to a certain amount of space; that which is formless cannot be confined in space. So according to Vedanta, your, my, and every other Self, the Atman, is omnipresent. You are as much in the Sun now as in this earth, as much in England as in America. The action takes place where the body is; the Self acts through the mind, and the mind is limited. So is the body, and where the mind and body exist, there the Self acts.

Death means the dissolution of this mind and body; this body and mind will be broken to pieces, dissolved. What will remain is only the Samskara, the sum-total of actions. Each work we do, each thought we think is producing a Samskara, an impression upon the mind, and the sum-total of these impressions becomes the tremendous force which is called "character." The character of a man is what he has created himself; it is the result of the sum total of the mental and physical actions that he has done in his life, and this Samskara is the force which gives the next direction to us after our death.

A man dies; what becomes of his body? It falls down and goes back to the elements, and the mind, which is also finer material, breaks into pieces, his brain goes, his nervous system and everything goes, and only the Samskara remains; the sum-total of the forces that have been acting upon him. Why does not this mind dissolve? Because the finer the material, the more persistent it is. This will dissolve in the long run and that is what we are struggling for, but it does not dissolve easily, as the body; being very fine, it is more persistent. For instance, the best illustration that comes to my mind is that of the whirlwind. Different currents of air coming from different directions meet, and at the meeting point they become united and the forces being united go on rotating, and as they rotate, they sweep a body and mix the dust and bits of paper, and everything in the road, and go on gyrating, and frequently they drop these bits at one place, only to go on to another, and go on circulating, raising the material which is before them. So these forces, called pranas in Sanskrit, come together and form this gyrating motion, and when the body falls down, the little bit of dust is gathered up and made into a new body and it moves forward and when this falls, another rises and so on. It goes on from one spot to

another, until when it goes down most of the dust drops, only a little remains. Force cannot travel without matter. So when this little body falls down, a little of the mind stuff remains, adheres to the Samskara, and then it goes on to another point, and raises up another whirl from fresh material, with these little bits of material combined in it, and they begin this gyrating motion again and so it travels from place to place until the force is all spent, and then it falls down, ended.

So when this mind will end, be broken to pieces entirely, without leaving any Samskara, we will be entirely free, and until that we are in bondage; until then the Atman is covered by this whirlwind of the mind, and it imagines it is being taken from place to place, until this idea becomes all pervading, and it can only go with the whirlwind, but when the whirlwind falls down, it will find that it can go where it likes, entirely free, and it will be able to manufacture any number of minds or bodies it likes, and be perfectly free.

This freedom is the goal towards which we are going. If there is a ball in this room, and we each have a mallet in our hands, and begin to strike the ball, giving it hundreds of blows, driving it from point to point in the room until at last it flies out of the room. With what force will it fly out? With the sum-total of the forces that have been acting upon it all through this room, what in dynamics is called the resultant. All these different blows that have been given will remain, and with that it will fly. So each one of our actions mental and physical is such a blow. The human soul, or mind, or *indriya*, is a ball which is being hit, and we are being hit about this room of the world all the time, and when we go out of it, the resultant force of all these blows propels us. As no two balls can have the same motion, no two can have the same speed or direction when they come out of the room. In each case the speed and direction of the motion will be determined by the hits it has received; so all our actions in this world determine when we can get out of it. What state we will be in, is determined by all these.

This is one case; suppose I give you an endless series, an endless chain, in which there is one black link and one white link ~~and then again a black link and a white link~~ without beginning and without end, and suppose I ask you the nature of the chain. At first you will find a difficulty, the chain being infinite at both ends, how to determine its nature, but slowly you find out it is a chain. You soon discover that ~~all~~ this infinite chain is a repetition of these two links, a black and a white link and again and again, multiplied infinitely becomes a whole chain. If you know the nature of the one of these links, you know the nature of the whole chain, because it is a perfect repetition. So this mind, with these two links, birth and death, is just two links in the infinite chain of human life, without beginning and without end. What we are doing here, and being here is being repeated again and again, with but little variation. So that if we know these two, the little passage in this world, we will know all the passages we will have to pass through. We see therefore that our passage into this world has been exactly determined by our previous passages. Similarly we are in this world by our own actions. Just as we go out with the sum-total of our past actions upon us, so we see that we come into it with the sum-total of our past actions upon us; that which takes out is the very same thing that brings us in. What brings us in? Our past deeds. What takes us out? Our own deeds here, and so on and on we go like the caterpillar that takes the thread from his own mouth, and builds his cocoon, and at last finds himself bound

inside the cocoon, so we have bound ourselves by our own actions. We have thrown the net-work of our actions around ourselves. We have set this law of causation in motion, and we find it hard to get ourselves out of it. We have set the wheel in motion and we are being crushed in the wheel. So this philosophy teaches that this soul is uniformly being bound by its own actions, good or bad. These actions are dragging it onward.

Seekers after God.

IV. SRI JAYADEVA SWAMI.

The subject of my present sketch is one of the most remarkable men who lived in modern times, remarkable not merely for the excellent poetical works which he wrote—the most popular and the most celebrated of which is his *Gita Govinda*—but for his spotless and saintly character. The world will in the long run admit, though it does not do so now, at least the so-called civilised countries of the west, that humility is the real heroism and goodness the real civilisation. In those countries in particular, where there is still considerable faith in the saving power of selfish and aggressive war and in the presence of the arrant gospel of 'struggle for existence and survival of the fittest', it is no wonder that mildness is looked upon with contempt and humility banished the kingdom. The so-called greatest men, leaders of thought and action, go about on their canvassing tours shamelessly blowing their own trumpets, and the contagion has caught even our country where humility has long been regarded a test of greatness, and to-day pot-bellied, buffalo-throated Pickwickian politicians strut in the streets in a jackdaw-like fashion crying themselves hoarse for advertising their greatness and begging to be called Municipal Commissioners. Whatever the present state of things, nevertheless it is an eternal truth that to be really good and humble is far more difficult than to follow the lead of the senses and fight and kill others, and it is this heroism of goodness and humility which is prominent in the character of our sage Sri Jayadeva Swami.

There is another great lesson which we can easily learn from the life of Jayadeva to which it may be useful to refer here, and it is that the Lord himself attends to the well-being and prosperity of His devotees—a promise which He has made in the *Gita* and that even in the worst trials He shelters and protects them by the power of His grace.

Jayadeva was born in a village called Bilvagam near the sacred city of Juggernaut. His father's name was Narayana Sastriar, a Brahman of a very pious and religious disposition, and his mother's name was Kamalabai. Sastriar and his wife lived childless for a long number of years, but very happily; both of them were very piously disposed and the worship of God was one of the main occupations of their life. Indeed to Narayana Sastriar it was the one occupation and he longed for nothing else; but his wife true to her sex had a secret craving which she did not reveal even to her husband, but for the satisfaction of which she constantly prayed God, and that was, as might have been easily guessed, to be blessed with a beautiful and good-natured male child. She was ashamed to be regarded by the world as a barren woman and afraid of the hell which she thought she should have to enter into in case she died without leaving a son—a notion which to all outward appearance our Smritis support. One day while returning to bed, she earnestly prayed to God

for the fulfilment of her desire and slept away without thinking of anything else ; and curiously enough that self-same night, God Vasudeva appeared with Lakshmi to her husband in his dream, and blessing him and his wife said that his wife's desire would soon be fulfilled and disappeared. Shortly after, Sastriar woke up and calling his wife to his side reported to her his happy dream and asked her what her desire was for the satisfaction of which she had prayed to God.

This question brought out from her a confession, on hearing which however, her husband felt extremely grieved that all their penance, austerity and devotion became useless as they had been actuated by a motive. He got angry with his wife and exclaimed "Foolish woman, is that what you should have asked of the Lord ? You ought to have prayed not for wealth, children and other earthly possessions, but for the eternal bliss of Heaven. By your unworthy behaviour you have ruined yourself and me, for your piety was not unselfish and for its own sake." His anger was genuine and he did not speak to his wife from that moment. Poor Kamalabai regretted very much for her unworthy ambition and felt greatly grieved that she had disturbed her husband's peace of mind. She apologised to him and begged to be forgiven for her foolish conduct, but he remained completely morose and sullen and would not exchange a word with her. The result was that they fasted the whole of next day and though the meals had been cooked, the Sastriar would not eat and consequently his wife. While they thus sat grieving and fasting, there entered into their house a Brahmin who, noticing the strange appearance of the couple, inquired into the cause and managed to reconcile them both saying that it was God's wish that they should be blessed with a worthy child, that they should not therefore grieve about it, and that on the other hand they should be extremely joyful, as the child which was shortly to be born of them would become a great sage, and be worshipped by a large number of people, and his fame would cover the whole land. The stranger uttered these words in such an assuring way that they regarded them as a prophecy and the speaker as God himself in human form. In accordance with this prophecy and the previous dream, a few months after, a male child was born to Kamalabai, on looking at whose beauty both the parents were transported with joy like a blind man suddenly blessed with vision, and thankfully sang the praises of the great Lord.

We hear very little of the infancy and boyhood of Jayadeva except that he evinced very early in his life love of the highest order towards God. When he was five years old, the thread-wearing ceremony was conducted in due manner; then the boy was educated in the right orthodox fashion in the sacred literature. When he attained age he was married to a beautiful girl of good parentage and well-developed intellect whose name was Padmavati, and who later on became one of the great heroines of our land. The next event of importance in the present biography was that the old parents of Jayadeva, Narayana Sastriar and Kamalabai entered on what is called Vanaprasthaśrama, the third stage according to the Sastras of a Brahmin's life and left the country for the woods, there to do penance and worship undisturbed. We have no materials on which to fix the exact date of Jayadeva, but this fact of his parents entering the Vanaprasthaśrama and some others would seem to indicate that he should have lived at least five hundred years ago; but of this I am not certain, and the biography on which I base my sketch, is silent on the point, as might have been expected.

After the parent's departure, Jayadeva lived alone with his wife a model domestic life. He would never eat without at least one guest and he was very lavish in feeding the poor and giving presents to Brahmins and others, and the result was that the little wealth which he had inherited from his father became exhausted in a short time; but neither the husband nor the wife was sorry on that account, and the former readily undertook to beg in orthodox Brahmin style, and the little rice which he secured by that means, Padmavati cooked very elegantly and nicely so much so that they hardly felt the distress of poverty. Even when they were so poor they would never eat without some guests at the table. All the leisure which they had they spent in prayer and devotion. Both were of one mind and one nature, as if they were one soul in two bodies, and the whole village praised their mutual love and their devotion with one mind towards God. Though they were young, they were respected everywhere and women, whatever their rank, tried to imitate Padmavati in her devotion to her lord and were eager to be loved by their husbands as she was by Jayadeva.

It was in this humble but happy period of his life that the poetical genius and devotional fervour of Jayadeva began to reveal themselves, and the immortal poem of his, one of the very best in Sanskrit language—his Gita Govinda, which has been styled, "The song of songs", was commenced. This grand poem which celebrates the glorious divine love of Rādhā and Krishna and of which I shall speak at length later on, begins with these beautiful words (Edwin Arnold's Translation):—

Om !

Reverence to Gauesa !

"The sky is clouded : and the wood resembles
The sky, thick-arched with black Tamala boughs ;
O Rādhā, Rādhā ! take this Soul, that trembles
In life's deep midnight, to Thy golden house."
So Nanda spoke,—and, led by Rādhā's spirit,
The feet of Krishna found the road aright ;
Wherefore, in bliss which all high hearts inherit,
Together taste they Love's Divine delight.

M. RANGANATHA SASTRI.

(To be continued).

The Voice of Gentle Stillness.

Whene'er our lives grow dark and human hopes are dead
And aspirations meet on every hand defeat
Our works seem vain along the paths we tread,
Lost in illusions of the world's conceit.
Sometimes a Voice speaks gently mid the weary strife,
Thy Divine-Self hath all the power of seeing.
Thou must ascend unto the mysteries of life,
Upon the buoyant wings of thine own Being.
And the voice of gentle stillness whispers soft and low,

I am Reality,

In the Grand Totality.

Oh Brahman Thou, I, and the Universe are One.
In the All-Sense of Being, "I Am That I Am,"
The answering voice to each questing Soul.
Responds from the innermost temple of man,
Iswara the Lord, individualized whole.

Arouse Oh sleeper to thy sense of Being,
Thou art one with the Absolute Master of All.
To thyself belongs the duty of thy freeing,
Thy-self through the Truth which responds to thy call.
And the voice of gentle stillness whispers soft and low,

I am Reality,

In the Grand Totality.

Oh Brahman Thou, I, and the Universe are One.
YOGA'NANDA.

Ahankara or Egoism.

(A STORY FROM THE YOGA-VASISHTA).

There was once a war between the Devas and the Asuras headed by Sambara. In successive encounters, Sambara and his hosts were defeated by the Devas and put to serious loss. Sambara, then created through his Māyāvic power, three other Asuras named Dama, Vyala and Kata. "They were not subject to the bond of Vasanas (mental impressions) and were devoid of desires and egoism. They knew neither death nor life, neither pleasures nor pains, neither victory nor defeat, neither waging war nor retreating." Being endowed with an enormous quantity of blind and brutal energy, they fought, as it were, mechanically and untrammelled by any anxiety as to the results of the contest. They committed fearful havoc in the camp of the Devas who all fled in despair and hid themselves in caves. After a time, the Devas went to Brahma, and told him what had happened and solicited his advice. Brahma, after meditating for a while, addressed the Devas thus:—

"After the lapse of a thousand years, Devendra will kill the Asuras in the war between himself and Sambara, who is now overpowering his enemies. Till then, we would advise you to act thus. Go to those Dama and others and give out that you intend to war with them. But only make a show of fighting and when they attack you, you better retreat as best you can. Repeat this process over and over again. In the meantime, the insidious Ahankara will have somehow crept into these Asuras. When this idea of "I" gets a firm footing in their minds, they will be in bondage like birds caught in a trap and can be easily vanquished." Ahankara which generally identifies itself with the world, its pains and its pleasures, generates desires, and desires are the worst foe of man.

The Devas followed the advice of Brahma, and how splendidly the ruse succeeded! In a long course of fighting in which the Asuras invariably won and their enemies were defeated, the Asuras became self-conscious by sheer contrast. This Ahankara brought with it also hopes and fears which the Asuras had not previously. "How can we maintain our health in best condition, how to strengthen our side, shall we win, or the Devas? Such thoughts now began to torment the Asuras and in course of time ate up all their strength. At length, they fled away, panic-stricken in search of a safe refuge.

Sambara now saw the folly he had committed. True, he endowed his Asuras with strength enough to rout the Devas in fight. But he had omitted to arm them against a more formidable foe, the insidious Ahankara, to whose attacks they were liable. So, he now called into existence, other three Asuras named, Bhima, Bhasa and Drudha, who were endowed with Atmajñana. With the enormous strength born of their knowledge of the eternal Reality and of their enjoyment of eternal Bliss, they fought quite with ease and confidence; for they fought, not to secure their own ends—for they had none, nor in hope of success or dread of defeat, but because their master asked them to fight. God himself fought as it were from behind them, and no wonder, they were able to put the Devas to flight. It has, accordingly, been said "Stand aside in the coming battle, and though thou fightest be not thou the warrior, look for the warrior and let him fight in thee..... then it will be impossible for thee to strike one blow amiss. But if thou look not for him if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain, and in the dust of the battle-field, thy sight and senses will fail, and,

thou wilt not know thy friends from thy enemies and thus ruin thyself" like the hosts of Ravana, who, under the influence of Mūlānāstra, saw Rama in each other among themselves and thus killed themselves.

The foregoing story taken from the Yoga-Vasishta, besides teaching how we are to war against our foes internal as well as external, indicates also the course of the evolution of the 'apparent man.' First, being a mere unruly mass of matter and energy, he then becomes self-conscious and gets enthralled by the pains and the pleasures of the world, and lastly, he shakes off the world and its bondages or deals with them quite sportively, like Krishna, with his Gopis, holding on to a higher and more permanent Reality which is of the nature of Intelligence and Bliss. It will also be observed from the above story that the Ahankara in man is far more powerful than natural forces including even electricity and the conquest over the former—which is man's real mission on earth—is immensely more difficult than victory over the latter. It might also have been noticed that the Asuras created by Sambara on both the occasions were alike powerful and desireless. The strength in the one case, however, was merely the strength of the perishable materials of which the Asuras had been built, while, in the other, it grew out of and was maintained, by undying Atma-jñana. Similarly the dulness of Dama and others who were of the nature of brutes had nothing in common with the discriminating serenity and self-possession of Bhima and his companions who were Intelligence and Bliss themselves.

G. S. K.

Thoughts on the Bhagavad Gita.

(Continued from page 19).

Now we come to one of the most puzzling questions of Indian philosophy or rather theology—the question of Avatāra (incarnation). In reply to Arjuna's inquiry "Thy birth was later, and prior to the birth of The Son; how should I understand that thou taughtest this Yoga in the beginning?" the Lord replied "Many births of Mine have passed. . . . presiding over My own Nature. I am born by My Māya. Whenever there is a decay of religion O Bharata, and there is rise of irreligion, then I manifest Myself. For the protection of the good, for the destruction of evil-doers, for the firm establishment of Religion I am born in every age..." (IV, 4-9). Now what are we to understand from the above?

The popular conception of Avatāra is that Is'wara, the Lord, descends from heaven and creates himself in a particular form and that therefore Rama and Krishna were not men, but really Is'wara in human form. A great Hindu poet makes Brahma the Creator say in accordance with the popular theory, "O Nārāyaṇa, that Thou hast created Thyself as Narasimha is itself enough to prove that Thou art self-created. If Thou exist thus create Thyself at will what wonder that Thou didst create me!" This popular conception is often fancifully elaborated, and it is said that when Rama, Krishna and others were incarnated, Vaikuntam the abode of Vishnu became vacant for the time and that when these Avatāras departed from the earth Nārāyaṇa went back to His Heaven. It is expressly stated both in the Rāmāyaṇa and the Mahābhārata that Mahā Vishnu left the bodies of Rama and Krishna when they died and went to His abode, Vaikunta. This conception is on the very face of it unphilosophical, for the Lord being omnipresent, He cannot with any propriety be said to vacate Vaikunta or Kailas and go to some other Loka.

Of course for the uncultured masses whose intellect is in an undeveloped and childish state, this picture will do, and indeed it is the best that could be thought of. And considering the nature of the people to whom it is addressed, the poetry in it is more than a recompense for the absence of philosophical accuracy, and inasmuch as anthropomorphism holds sway over the human mind, Rama and Krishna are very rich additions to the Hindu pantheon. Personal God is a stepping stone to the Absolute Impersonal, and is an invaluable help in the earlier stages of spiritual evolution, and, so long as the theory of God descending on earth and assuming the shape of man does not pretend to be an absolute and final philosophical truth, we have no quarrel with it.

But there is another theory put forward, namely, that whenever any incarnation takes place, the Logos descends to the plane of the soul and associating itself with it works in and through it on the plane of humanity for some great thing that had to be done in the world.' This theory appears to be plausible, but on closer examination, I venture to think that though it has an air of philosophical accuracy about it, it is as much open to objection as the preceding one, and is totally opposed to the teachings of our *Sastras*. In the first place, the Lord is omnipresent and therefore His descending and ascending have no meaning whatsoever. That He is omnipresent and that there is nothing outside Him is repeatedly declared in the *Gita* itself:

There is nought else higher than I. (VII. 7)
Vasudeva is the all (VII. 19)

By Me all this world is pervaded (IX. 4)

I am the Self, O Gudakesa, seated in the heart of all beings; I am the beginning, and the middle, and the end as well, of all beings. (X. 20.)

The Lord dwells in the heart of all beings (XVIII. 61)

Indeed there are numberless passages in which the omnipresence of the Lord, the Logos is distinctly expressed, and therefore the doctrine that Logos descends and unites with a soul with the object of incarnating is plainly unphilosophical.

This theory, however, is due to a still more vicious doctrine that the Logos is something different from Brahman. According to this doctrine the Logos, though not different in essence from Parabrahman, is yet different from It in having an individualized existence and being one of the many centres of energy manifested by It. This is a view which is not merely not supported by our *Sastras*, but contrary to the spirit of the whole Vedânta. Both in Vedantic dualism and qualified monism, Is'wara is the same as Brahman in every respect and in the Advaita it is simply an aspect of Brahman. It is Brahman looked at from the standpoint of the Jiva, the false self, which is bound by nescience; it is Brahman reflected in Mâyâ, so to speak, and viewed through that veil. Says Sankaracharya "Brahman is apprehended under two forms; in the first place as qualified by limiting conditions owing to the multiformity of the evolutions of name and form (in the multiformity of the created world); in the second place as being the opposite of this, i.e., free from all limiting conditions whatever. Compare the following passages; Bri. Up., IV., 5, 15... Kh. Up., VII, 24, 1... Taitt. Ar., III, 12, 7 Sv. Up., VI, 19, ... Bri. Up. III, 3, 6, ... Bri. Up., III, 8, 8... All these passages, with many others, declare Brahman to possess a double nature, according as it is the object either of Knowledge or of Nescience. ... And although the one Highest Self only, i.e., the Lord distinguished by those different qualities constitutes the object of devotion, still

the fruits of devotion are distinct according as the devotion refers to different qualities," (Com. on *Ved. Sutra*. I. I. II). Elsewhere he says "Thus the Lord depends (as Lord, i.e., Logos) upon the limiting adjuncts of name and form the products of Nescience.... Hence the Lord's being a Lord, his omniscience, his omnipotence, &c., all depend on the limitation due to the adjuncts whose Self is Nescience; while in reality none of these qualities belong to the Self, whose true nature is cleared, by right knowledge from all adjuncts whatever." (Com. on *Ved. Sutra*, II, 1, 14.)

In the face of such unmistakable statements, the doctrine above referred to, which distinguishes the Logos from Brahman professes to be a correct statement of Sankara's teaching! Indeed in his commentary on the *Gita* itself, this great champion of Indian monism again and again speaks of Sri Krishna as if He were Parabrahman itself and not any particular centre of energy which is called the Logos and is supposed to reside in the bosom of Brahman and to sleep in the time of Cosmic pralaya and keep waking at other times. In the very introduction, he says, "The *Gita* Sastra also expounds the nature of the Supreme Being and Reality known as Vâsudeva, the Parabrahman which forms the subject of the discourse." This statement clearly and directly denies what the late Mr. Subba Row the author perhaps of the erroneous view under reference, says "Strictly speaking, the whole of this book (the *Gita*) may be called the book of the philosophy of the Logos" as distinguished from the Parabrahman. How far this is from being right may be seen from what Sankara says. Commenting on verse IX. 1, he writes, "The word 'Now' is intended to lay stress on the following speciality concerning knowledge: this right knowledge alone forms the direct means of attaining Moksha as declared in the *Upanisads* and the *Smriti*."

"Vasudeva is the All."

"All this is the Self."

"One only without a second."

Again in his comment on verse IX. 14 he expressly says, "They always praise Me, their Lord, the very Brahman... they worship me the self lying in the heart." Indeed as a mere cursory reference will show the words Is'wara, Vâsudeva, the Self, the Supreme Being are indiscriminately used as explanations for the 'I' of the Lord, though as in the XII. chapter the distinction between worshipping the one and the same Brahman as absolute and in its nature or as reflected in Mâyâ. This difference in worship certainly does not mean, as we have already seen, any difference between the Logos and Brahman, and there is not the slightest authority in Sankara's commentary for the view held by Mr. Subba Row who believed that he gave a correct statement of the teaching of that great philosopher (see page 58 of his Notes on the *Bhagavad Gita*) and that the majority of the so-called Vedantins have totally misunderstood the latter.

Next let us see if at least the *Gita* lends any support to the apparently strange view which we are now discussing. Says the revered writer who probably originated this view, "It is generally believed, at any rate by a certain class of philosophers that Krishna himself is Parabrahman—but the words used by Krishna in speaking of Parabrahman and the way in which he deals with the subject clearly show that he draws a distinction between himself and Parabrahman.... It will be noticed that when Krishna is speaking of himself he never uses the word Parabrahman, but places himself in the position of Pratyagâtma, and it is from this standpoint that we constantly find him speaking. Whenever he speaks of Pratyagâtma, he speaks of himself, and whenever he

speaks of Parabrahman he speaks of it as being something different from himself."

A number of verses are quoted in support of this view but as to examine them all one by one will occupy needless space, I shall refer to a few only. In verse VIII, 11 the Lord undertakes to briefly declare the 'Imperishable goal' (padam). This verse is cited as an authority for the position that Brahman is the seat for the Logos and not the Logos Itself, whereas it proves just the reverse. For in the verses immediately following Sri Krishna Himself says, that those who at the time of death think of Him reach the Imperishable goal and that those who think of Him and Him alone at all times easily reach Him, and reaching Him never again become liable to rebirth (VIII, 12, 13, 14, 15 and 16). From this it is unmistakably plain that the Imperishable Goal is Sri Krishna Himself, in other words, Is'wara and Brahman are not different. Again verse 21 of the same chapter, as Sankara points out, only describes the nature of the Imperishable Goal the means to reach which the above quoted verses indicate, so that the Akshara is nothing different from the Logos as Mr. Subba Row believes. The word Dhâma, in the verse means rather Swarûpa than abode. Again verses IX, 4, 5, 6 prove just the reverse of what Mr. Subba Row asserts, for Sri Krishna distinctly refers to Brahman as his own Unmanifest Swarûpa, i.e., that aspect of Him this is beyond Mâyâ—the Nirguna aspect. Verses 13—17 of the XIth chapter only prove that there are two modes of worship, Saguna Upâsana and Nirguna Upâsana and not as I have already stated that there are two kinds of entities the Logos and Brahman. Verse XIV, 27 says, "I (the Logos) am the abode of Brahman," which means just the reverse of Mr. Subba Row's statement that Brahman is the abode of the Logos. Indeed this verse is by both the commentators Sankara and Sridhara explained as meaning, "I (Is'wara) am the very Brahman," i.e., the Saguna aspect of It, in other words, Its reflection, Its image, in the world of Mâyâ. Lastly XV, 6, "That the sun illuminates not nor the moon nor fire: That is My Supreme abode which having reached they return not" simply means that the real state of Is'wara which is supreme, i.e., beyond Mâyâ, is Brahman."

None of the above verses which are cited as authorities by Mr. Subba Row indicate, as we have seen, any difference between Brahman and the Logos.

Besides, there is direct evidence in the Gita itself to show that both are one and the same. For instance Sri Krishna first says (XVI, 2) "know Me as the Kshetragna," and then in describing the Kshetragna distinctly calls It Brahman (XIII, 12), and verses VI, 29, 30; (VIII, 18, 19 and XV, 18, 19, are some of the many passages in which Sri Krishna identifies himself with the Supreme Brahman. I do admit that He often speaks of Himself as Is'wara, but this only strengthens my position for rather the orthodox Vedantic position that Is'wara and Brahman are not two distinct entities but only two aspects of the same Being, the Ekamevâdvi-janm of the Upanishads. Indeed how could the Vedanta which does not tolerate the multi-formity of even the universe find place for two distinct Gods?

Even at the risk of digressing from our subject, I dwelt on this matter at such length as it forms the corner-stone of the whole philosophy of Mr. Subba Row and his followers, and the leading idea in his notes on the Bhagavad Gita. Their theory of the Logos being thus shown to have no Sastraic authority, their other theory of incarnation according to which the Logos unites itself

occasionally with the human soul and incarnates as an avatâr also falls to the ground, for the Logos is as omnipresent as the Brahman and therefore does not descend or ascend any more than the latter. If so, what is the correct explanation for the phenomenon of incarnation if indeed the latter be possible?

(To be continued.)

The Katha Upanishad.

Referring to the *Katha Upanishad*, Charles Johnston says:—

It was an ambition of mine, in those old days, to translate from the Indian books of wisdom, the story of the Sacrificer's son who was sent by his father to the house of Death. This story has always seemed to me a teaching of admirable worth, carrying with it the most precious gift of all, a sense of the high mysteriousness and vast hidden treasure of life which makes us seekers for ever, always finding, yet always knowing that there is still more to find, so that every day becomes a thing of limitless promise and wonder, only revealing itself as containing a new wonder within. For what teaching could bring a more wonderful sense of the largeness and hidden riches of being than this: that our sincerest friend is the once-dreaded king of terrors, who is to teach us what no other can—the lesson of the full and ever-present eternity of life? We need not wait till our years are closed for his teaching: that wisdom of his, like every other treasure of life, is all-present in every moment, in full abundance, here and now. It is the teaching of Death that, to gain the better we must lose the dearer, to gain the greater, we must lose the less; to win the abundant world of reality, we must give up the world of fancy and folly and fear which we have so long held dear: we have been learning it all these years since we began: learning also Death's grim jest that there is no sacrifice possible for us at all, for while we were painfully renouncing the dearer, his splendid generosity has already given us the better—new worlds instead of old.

The basis for Psychic or Spiritual Research.

Very many lectures by the Swami Vivekananda have been published up to this time, but it was not often that he took part in debates while in the West so that the opportunities for publication of his part on such occasions have been limited. One such occasion, in London, was the discussion of a lecture on, "Can Psychic Phenomena be proved from a scientific basis?" Referring first to a remark which he had heard in the course of this debate, not for the first time in the West, he said:—One point I wanted to remark: it is a mistaken statement that has been made to us that the Mahomedans do not believe that women have any souls. I am very sorry to say it is an old mistake among Christian people, and they seem to like the mistake. That is a peculiarity in human nature, that people want to say something very bad about others whom they do not like. By the by, you know I am not a Mahomedan, but I have yet opportunity for studying them, and there is not one word in the Koran which says that women have no souls, but everything in the Koran says they have.

About the Psychical things that have been the subject of discussion I have very little to say here, for, in the first

place, the question is, whether psychical subjects are capable of scientific demonstration. What do you mean by this demonstration? First of all there will be the subjective and the objective side necessary. Taking chemistry and physics, with which we are so familiar, and of which we have heard so much, is it true that everyone in this world is able to understand the demonstration even of the commonest subjects? Take any boor and show him one of your experiments, what will he understand? Not a bit. It requires a good deal of training beforehand to be brought up to the point of understanding an experiment. Before that he cannot understand ~~it~~. That is a great difficulty in the way. If scientific demonstration means bringing down certain facts to a plane which is universal for all human beings, where all beings can understand it, I deny that there can be any scientific demonstration for any subject in the world. If it could be so all our universities and education would be in vain. Why are we educated if by birth we can understand everything scientific? Why so much study? Of no use whatsoever. So, on the face of it, it is absurd if this be the meaning, bringing down intricate facts to the plane on which we are now. The next meaning should be the correct one, perhaps,—that certain facts should be adduced as proving certain more intricate facts. There are certain more complicated, intricate phenomena, which we explain by getting, perhaps, near to them; thus they are brought down to the plane of our present ordinary consciousness. But even this is very complicated, and very difficult, and means a training also, a tremendous amount of education. So all I have to say is, that in order to have scientific explanation of psychical phenomena, we require not only perfect evidence on the side of the phenomena themselves, but a good deal of training on the side of those who want to see. This ~~All~~ being granted, we shall be in a position to say yea or nay about the proof or disproof of any phenomena which are presented before us. But, before that, simply in an off-hand manner, the most remarkable phenomena, or the most oft-recorded phenomena that have happened in human Society, in my opinion, would be very hard to prove indeed.

Next, as to those off-hand explanations that religions are the outcome of dreams, but those who have studied ~~more~~ into them would think them mere guesses. We have no reason to suppose that religions were the outcome of dreams, as has been so easily explained. Then it would be very easy indeed to take even the agnostic's position, but unfortunately the matter cannot be explained so easily. There are many other wonderful phenomena happening, even at the present time, and these have all to be investigated, and not only have to be, but have been investigated all along. The blind man says there is no sun. That would not prove that there is no sun. These have been investigated years before. Whole races of mankind have trained themselves for centuries to make themselves fit instruments to discover the fine workings of the nerves; their records have been published ages ago, colleges have been created to study them, and men and women are still living who are living demonstrations of these phenomena. Of course I admit that there is a good deal of hoax in the whole thing, a good deal of what is wrong and untrue in these things, but with what is this not the case? Take any common scientific phenomenon there are two or three facts which either scientists or ordinary men may regard as absolute truths, and the rest is mere frothy opposition. Now let the agnostic apply the same test to his own science which he would apply to what he does not want to believe! Half of it would be shaken to its basis at once. We are bound to live

on suppositions. We cannot live satisfied where we see, that is the natural growth of the human soul. We cannot become agnostics on this side ~~who~~ ~~want~~ not seek for anything here; we have to peek. And, for this reason, we have to get beyond our limits, struggle to know what seems to be unknowable; and this must continue. In my opinion, therefore, I go really one step further than the lecturer, and advance the opinion that most of the psychical phenomena—not only little things, like spirit-rappings, or table-rappings, ~~these are mere~~ child's-play; not merely little things like telepathy, I have seen boys do them, but ~~what~~ the last speaker calls the higher clairvoyance, but which I would rather beg to call the experiences of the superconscious state of the mind, are the very stepping-stone to real psychological investigation. The first thing to be seen is whether the mind can attain to that state or not. My explanation would, of course, be a little different from his, but we should probably agree when we explain terms. Not much depends on the question whether this present consciousness continues after death or not, seeing that this universe, as it is now, is not bound to this state of consciousness. Consciousness is not co-existent with existence. In my own body, and in all of our bodies, we must all admit that very little of the body we are conscious of, and of the greater part of it we are unconscious. Yet it exists. Nobody is ever conscious of his brain, for example. I never saw my brain, and I am never conscious of it. Yet I know that it exists. Therefore we may say that it is not consciousness that we want, but the existence of something which is not this gross matter, and that that knowledge can be gained even in this life, and that that knowledge has been gained and demonstrated, as far as any science has been demonstrated, is a fact. We have to look into these things, and I would insist on reminding those who are present on one other point. It is well to remember that very many times we are deluded on this. Certain people place before us the demonstration of a fact which is not ordinary to the spiritual nature, and we reject that fact because we say we cannot find it to be true. In many cases the fact may not be correct, but in many cases, also, we forget to consider whether we are fit to receive the demonstration or not, whether we have permitted our bodies and our minds to become fit subjects for their discovery.

J. J. GOODWIN.

Our Religious Differences.

THE PARABLE OF THE GRAPES.

Four men an Arab, a Persian, a Turk, and a Greek agreed to club together for an evening meal; but when they had done so, they quarrelled as to what it should be. The Turk proposed Azum; the Arab, Aneb; the Persian, Anghur; while the Greek insisted on Slaphylion. While they were thus disputing, before their eyes passed a gardener's ass laden with grapes. At once every one of them sprang to his feet and pointed with eager hand to that purple load. "See Azum" said the Turk; "see Anghur" said the Persian; "what should be better my Aneb, Aneb, it is" cried the Arab. The Greek said "this is my Slaphylion." They then brought their grapes and ate them in peace. The fight amongst them was simply one of words. Hence realize Oh, man! the sublime words of the Rigveda—"That which exists is one; the sages, call it variously."

R. A. K.